

450

*Social Studies Pamphlets
For the Indian School Certificate Examination*

YOU AND YOUR FAMILY

THE REV. C. C. CLUMP, S. J.

*Published under the auspices of the Council for the
Indian School Certificate Examination*



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FOREWORD

THE Emotional Integration Committee in its report has stated that "the aim of teaching social studies is to enable the child to understand his environment, human relationships and human needs and how men must co-operate to meet these needs".

The theme of this booklet is *Group Life*, with special emphasis on *Family Life*, which in the complex of modern society is being subjected to unprecedented strains and stresses. A proper understanding and appreciation of the true meaning of *Family Life* is, I believe, fundamental to democracy.

The treatment of the subject is simple and effective.

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Secretary,

*Council for the Indian School
Certificate Examination.*

New Delhi,
1 December 1964.

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YOU AND YOUR FAMILY

GROUP LIFE

Why do people live in groups?

We all know the story of Robinson Crusoe. He led a very lonely life on his desert island till he found his friend Friday. All the time that Crusoe was alone on his island he was unable to get all the things he wanted, and indeed, he was in need of many many things without which he could not live. He was in need of food, clothes to cover his body, and a shelter to protect him from the sun on warm days, and from the rain and cold of the winter. Most of all, Robinson Crusoe was in need of companionship. He needed someone to talk to; someone to whom he could speak and to whom he could listen. So when he found Friday his life became bright and happy. Now Robinson Crusoe could get help to hunt and fish along the coast of his desert island. He had someone to help build a fire and cook his food. After a hard day's work he now had his friend Friday, with whom he could talk about his plans for his life on the island, and even about leaving the island. Perhaps, it was this companionship which helped most to make Crusoe's life more interesting.

Not only Robinson Crusoe, but all of us, you and I, need the help and companionship of others. How unhappy you would be, indeed, you would find it very difficult even to live and work, if you had no parents, relatives or friends to care for you! Do you think that life would be worth living if you had no one to provide you with food, with a house to live in, or clothes to wear, and a school to help you study? How would your parents earn enough money to give you all the things you need, if no one gave them work to do, or if other people did not work with them in the office, factory or farm? Do you know how many people are busy each day, over various jobs, just to keep you in school? First of all, there are your parents or guardians who work to earn money to pay your school fees; next, your teachers who sometimes have a hard job trying to make you study; then a whole army of people who

have to make things fit to serve you as food, clothes and amusements. Can you mention some of these people and what they do for you? Like Robinson Crusoe, what we like most is companionship. Indeed, half the fun at school comes from having good friends? You may remember how miserable you were on the first day you came to school. Perhaps, you had no friends. Later, when you made friends of your classmates and of those in your own school, things began to look up, and school-life did not appear so bad.

All this goes to show you that man is by nature a 'social being'. That means that Nature has so made man that he cannot grow up a healthy happy complete human person, unless he lives with others. We all need 'group life' to live, and live in health and happiness. The food your body needs to be healthy and strong requires the work of a number of people. The farmers, outside our big cities, are busy growing the vegetables and fruits, and rearing the cattle we need for our meals. Others are busy preparing the material from which your clothes are made. Do you know how many people are required to make only a sari, a frock or a shirt? It is, however, a long way still from the food stuff which the farmer grows, and the material needed for clothes, to the food you eat and the clothes you wear. In many other ways also you need the help of others. Your mind learns and becomes more mature, thanks to all you learn from your parents, your family, your school, your companions in school and from many other persons. Social life means living, learning and working with others. The sad part of this group life is that you can pick up and learn good as well as evil habits and ways from others. Evil habits make you 'anti-social'. They harm not only you but also the whole group. So it is up to you to be on your guard so that you learn only what is good from others. Only in this way can your social life be happy. Man is a social being, he is born to live and work and be happy in the company of his fellow men.

Various types of group life

Look around you and you will see that human beings live in groups. Some of these groups are made up of a few members, others are larger and count many members. Sometimes you

will find members of groups all busy at the same type of job; at other times you will find members, though living within the same group, busy about various kinds of jobs. To begin with, there is the group into which you were born—the *family group*. You will hear more about this important group, and about your place in it later on. Then, there is the group which is made up of the people who live in the locality where you reside—the *neighbourhood group*. All these people who live next door to you are your neighbours, and usually, most of your friends and companions come from this group. Perhaps, you go to school with friends from this group. Perhaps, your mother does her shopping in company with people from this neighbourhood group. Sometimes, this group is also known as the 'play group' because when away from your school, the children with whom you play usually come from this group. What help do you get from your own neighbourhood group? Do you think you would be more happy if you lived without such a group?

Since you attend school you also belong to the *school group*. We shall study this important group later. As you know, these three groups, the family group, the neighbourhood group and the school group, are usually made up of a small number of people. Further, these groups are always found within larger groups. Thus, if your family lives at Entally, Calcutta, and your school is also in the same locality then, your family group, your neighbourhood group and school group are all within the *urban group* of Calcutta. Everyone who lives in Calcutta is a member of this urban group. The word 'urban' comes from the Latin word *urbs* meaning 'a city'. So people who live in cities and towns are members of urban groups. Such groups are found in large cities like Calcutta and Bombay, and in towns like Durgapur, Jamshedpur and Poona, where a large number of people live and work in factories, offices and business houses. However, as you know, people do not live only in cities and towns. Indeed, while many are forced to live and work in cities and towns, they love the countryside, or rural areas of India. The word 'rural' comes from the Latin word, *rus*, meaning 'the country', and the people of the *rural group* are mainly occupied with farming and agriculture.

Both the urban and rural groups may still be broken up

into smaller groups, besides the family, the neighbourhood and school groups. These smaller groups may be made up of people who have the same or like interests, race, language or religion. In India you will often hear people speak of 'the majority group' and 'minority groups' meaning, thereby, the group with the greatest number of members and those that count fewer members. Lastly, all these different groups, that is, the family, the neighbourhood, the urban, the rural and other groups make up the largest group in the country—the State. And if you put all the States in the world together, you have the largest group on earth, the International group of States, or the great human family.

Why are there so many social groups?

From what you have already studied, the answer to that question is easy. Each group has a special job to perform. Each group has something special to offer you, so that you may become a good, useful and happy citizen. As you go through life, you naturally become a member of some one special social group. Sometimes, it may happen, that you may even be a member of several different social groups at the same time. Thus, we all begin life in a family group. In this small group, as we shall see later, we may learn many lessons and patterns of conduct which can be of immense use to us for the whole of our lives. While still a member of the family group, and when you begin to play and roam around with your friends who live in your locality, you become a member of the neighbourhood group or play group. This is an important group, because if you can learn to play the game with your friends, then it is likely that you will make a success of your life by always 'playing the game'. About the same time you join the play group of your neighbourhood, you will most probably become a member of some school group. Sometimes you may find young people who never become members of any school group, but remain members of some play group. Do you think that such young people are happy? Can anyone pass his whole life merely at play?

Days at school and study pass away very soon. You leave your school group at the end of your school days, and then you become a member of some group whose members work

in an office, a factory, or at some other job. This group is usually known as a professional or an occupational group. It is an important group, because it enables you to earn your living. Furthermore, as a professional worker, you do more than merely earning your living. You do a service to your fellow men. As a good doctor, lawyer, teacher, technician, nurse or driver of an engine or motor car, you are constantly helping others in the great human family. Which do you think should be your first concern, to earn money from your job, or to serve others?

At this stage in your life you will probably be a member of many groups, besides that of your own professional group. Indeed, it will help keep you healthy and happy if sometimes you enjoy other healthy activities than that of merely working at your job. If it is true, that 'all work and no play can make Jack a dull boy', it is equally true that all work and no other healthy interest, can make a man a poor citizen. To keep fit and continue your interest in sports, you can become a member of some athletic group. Tourist groups or associations can help make your holidays from work pleasant and enjoyable. As a member of an urban group or rural group, it is your duty to help keep clean and orderly the locality in which you live. There are several municipal and rural associations which may help you to discharge this duty. Because you live in the Indian Union you are, by that fact, a member or citizen of the State-group. As a good citizen you should be interested in the national affairs of your country. You are also a world-citizen because you are a member of one of the States which belongs to the world-wide family of States. Thus, every group, both small and big, gives you many opportunities to better yourself, serve others and build a better and more happy world for all of us.

THE FAMILY

Its foundation

Of all the social groups, the most interesting one is, perhaps, the family. A close study of this social group will show you that it is quite unlike any other group. To begin with, while you were free, and are free, to join other social groups, you were not free to become a member of the family in which you were born. From your study of history and geography you will have learnt that the human family has always existed from the earliest times. In fact, long before man formed a school group or a professional group, he lived in a family group. Indeed, the first social group that man belongs to is the family, and then only does he become a member of one or other social group. Again, the family group has existed at all periods of human history, among primitive peoples as well as among the more civilised, and all over the world. This fact goes to show you that the family which is the smallest, is also the oldest of all social groups. In the order of time, it comes before the State and all other groups. This is a very important point to remember. Do you know why?

But how does the family start? How does it come into existence? To answer this question consider your own family,—the family into which you were born and of which you are a member. Your parents will tell you that your own family was begun on the day when they married. Every true family is founded on marriage. In other words, a true family comes into existence when a man and woman make an agreement to marry, according to the laws of their religion and country. By this agreement they bind themselves to live together always, to love, care for and support each other, and bring children into the world and give them all they need to become good and useful citizens. This agreement carries heavy obligations on the part of those who marry. And you, the child born of this wedlock, are the most important object of care of this marriage agreement.

This marriage agreement, which is often called 'a marriage contract' sets up a double link between the partners. One is

a *physical link* which binds partners together to share and help in providing for each other's bodily needs, such as, food, clothing, shelter and the many other material things people require to live a decent life. The other link is a *spiritual* one which binds husband and wife together in mutual love, kindness, sympathy, tolerance and help. Most people recognize this spiritual link by having some religious ceremony performed at their wedding.

You will find that this small unit, the family, is most healthy and strong when these two links are firm and strong. The physical link binds you and every member of the family to help satisfy the physical and material needs of all in the family—that is to say, even though you may not yet be working and earning, you can still help, by being moderate in the demand and use of things put at your disposal. Are you satisfied with a small amount of pocket-money? Do you easily share things at home with your family? 'A little goes a long way' when all try to be moderate and unselfish. If you can answer 'Yes' to these questions, then you are rightly trying to strengthen the physical link which binds together members of the family. The physical link secures the material things necessary for the family; you have a duty to strengthen this link. Is the spiritual link as necessary for the success of marriage and the family? Well, judge for yourself. The physical or material links like wealth, property, money, bodily attraction may be lost and weaken over the years after marriage. Husband and wife grow old, physical attractions fade. You can never expect always to be free from hard times in your family when savings are lost and money, even to buy food, is scarce and hard to come by. Now, if marriage and the family were set up only on the supply of material things, when these run low and hard times come, the family would break up. The results of this, perhaps, you have seen in your own neighbourhood. When the family breaks up and the parents separate, the first sufferers are you, and children like you. What kind of a home is that in which you find the husband absent and the burden of feeding and looking after the children left to the wife? Or a home in which the mother has gone away, and the father of the family has to do everything for the children. You know, of course, that such cases are far from being rare

—unfortunately. Such distress follows when the marriage and family are founded only on material links. Such links, as the possession of wealth, the beauty of face and body are but passing things. Men and women grow old. These ties weaken. Then, if the family is to hold together, you must establish it on spiritual links. These links or bonds make up a strong force which holds the family together when things go wrong. They help you, your parents and every member of your family face up to hard times. Perhaps you know children of poor families. And yet these children are happy and contented. They have parents who are hard-working, honest and devoted to the family. The secret of their success is easy to guess. Their material links may be weak, but their spiritual ties are firm and strong. In this way spiritual links help build good healthy families, and such families are the pride of the state and the nation.

What is the family?

The marriage contract and the particular role the family has to play as a social group give it some special characteristics, which make the family quite different from all social groups. You will find that the family, even among the most primitive peoples, as among the most advanced nations, has always been marked off as a distinct group having its own customs and habits. In India the Tribal Family has its own rules and customs which are quite different from other groups within the tribe. So also, in a modern urban group in our big cities, you will discover that each family has its own way of life and pattern of conduct.

As you already know, the family group is the smallest and yet the oldest of all social groups. While it is true you will find that the number of people who go to make up the family may vary, according to peoples' customs, yet it remains true, that in number it is the smallest of all the social groups. Then, again, as we have seen, it is the oldest in point of time. Man begins life in a family before he becomes a member of other social groups. Yet this is not all. The family group has still many more points which make it quite different from other social groups.

In fact, if you take a close look at this small social unit,

you will soon find that it has five main notes or characteristics which are not found in other groups.

Firstly, as you have learnt, the family is based on a marriage contract. This gives its members a type of relationship not found between members of other social groups. Members of the same family are 'blood relations'. In your family, you, your father and mother, brothers and sisters are related 'by blood'. In other groups no such tie exists. In these other groups, members are linked together because they may have the same interests, the same job and so on, but there is no blood relationship. Sometimes, as you know, the family is 'enlarged', as when relatives are adopted into the family. These people, however, as you know, are not members of the family in the true sense of the word. Do you think that children of large families are more happy than children of small families? Some people say that every family should have from three to four children only. What do you think of this?

Secondly, as you have seen, some kind of religious ceremony is used at weddings or marriages. A long preparation is made and relatives and friends are invited to assist at the wedding, when a minister of religion performs the ceremony. Nothing like this takes place when you join a school group or become a member of a professional group. Even among primitive peoples the religious ceremony at marriage is strictly kept. In fact, you will find that people who live as married couples without this ceremony are often thrown out of the tribal group. The rules of the Tribe lay down the observance of this ceremony, and no one may be considered 'married' unless he or she keeps to this rule.

Thirdly, you will find that in every family there is some method used to name the children. This is done so that you may be able to trace the ancestors of the members of the family. This method may be very simple, as when people use a 'Christian' name to indicate the particular name of the child, and then, the name of the child's father, or family name. At other times, however, you will find the method is most complicated, especially when the family name is that of the child's mother or some other relative. However, whether the method is simple or complicated, there is nothing like this among other groups than the family. Would it not be funny if you had to add

the name of your school to your name when you joined the school group?

Fourthly, the family group is the only social unit which, by nature, provides for everything that the birth of a child needs, and later for rearing the child till it becomes a good and useful citizen. This is a very important characteristic of the family group. In fact, as you have learnt, people marry to have children. The whole aim and purpose of the family is to bring children into the world. With your birth in the family, however, the job of the family is far from being completed. The long years ahead, after your birth, are also the responsibility of the family. No other social group is so engaged. People join social groups to receive some special kind of help or assistance, but never to set up a lifelong attachment to that group, as happens between members of a family and the family group.

Lastly, every family group, as you know, always has some special place which the members of the group call 'home'. Family life is 'private life', and a home is absolutely necessary for the good of the family and its members. You cannot enjoy your home or family life, unless it is 'private', so that parents and children are free from the gaze of outsiders. Unfortunately, in many many cities, there are a number of families without any proper private dwelling place. You will find these families living in tumbled down buildings, in shacks covered with tin or paper or sacking. The children cannot play indoors; and can you blame them if they are for ever on the streets? Do you know of any such slums in your town or city? What are you and others doing about this state of affairs? Every family needs a good home and no family can do its job unless it is provided with a good dwelling place.

You and your family

If you were asked, 'What is the purpose of your school?', the answer would be easy and you would reply, 'The purpose of my school is to educate me—not necessarily to pass examinations.' Now if you wish to do your bit as a good home and family citizen, it is absolutely necessary for you to know what is the purpose of the family, and what you should do

or not do in order that this purpose be achieved. You know, already that people marry to found a family. Your father and mother entered into the marriage contract to become husband and wife and bring you and your brothers and sisters into the world. You may already consider yourself important because you are the centre of this marriage agreement and, indeed, of the family. This is the method Nature has planned to preserve the human race, to bring people into the world and help them to grow up by means of this small social unit—the family. This is very important, and you must try to understand it as well as you can. The job of the family is to bring you into the world, *and also* to train and teach you to become a good and useful citizen. So you see the family really has a double job, firstly to help bring you into the world, and next so to train and teach you that you may grow up a healthy sound person. You may often meet people who forget the second part, the training-bit, of the job of the family. Indeed, as you realise, it would be pretty useless, merely to bring children into the world, if the family did not go further and train up the children as good citizens. Indeed, because the family has the job, both to bring children into the world and also to train them as good individuals and so continue the human race on earth, it is called the *biological cell* of society.

In the paragraph you have just read, you learnt that the family has a double job: to bring you into the world and to provide all you need to live a healthy and sound life. In fact, once you are born, you, like every other human person, have what is called 'a right' to certain things without which you cannot lead a decent human life. You have a right to food, clothing, shelter, education, the love of your parents and so on, in order to live a human being. These things are *due to every human person, by man's human nature*. That is to say, because you are a human person, even though you may be very young, you need these things for your body and mind to develop in the best and truest way. Now because these things are due to you on account of your human nature, they are called 'Natural Rights', i.e. rights due to you by your nature. Of course, you cannot see these "Rights" *any more than you can see the breeze* which cools you on a warm

day, but you can *feel* what happens when the breeze *has fallen* and the day has become sultry, just as you can *see* what happens when a human person is denied his "Natural Rights".

Since you are an important member of the family group, this group has the job of both protecting your natural rights and of seeing to it that they are satisfied. You have a right to life. This means that your parents, both mother and father, should provide you with all you need for the development of your mind and body. Your body needs food and decent clothing. The food you eat must help nourish your body and help it grow up strong and healthy. The clothes you wear must protect you against days of rain, heat and cold. You need something more than mere tumbled down ruins or a shack to call your home. Every family needs a good home. Remember not merely a house!

Now since you have not only a body, but also a mind, feelings and emotions these are to be trained. You have, therefore, a right to the proper training of your mind and affections. And it is the duty of the family, of your parents, to provide for this training. Family education is as important as school education. The family is the first social group you meet and so it is the first training ground in social living. You will learn the art of social living first in the family. As you grow up you need food for your body, but you also need the love, affection and loyalty of your friends. In the family you begin to learn this. The love and affection which your parents show you, give you that feeling of 'belonging' which is so helpful towards building good citizens. Some people say that unloved babies die, and unloved children grow up wild and unruly. Do you agree? It is the job of the parents to supply this love and affection to their children. Have you known children who are unloved by their family?

'Rights imply duties'. You have, perhaps, often heard this said. It is important for you to get a clear meaning of this truth. A 'right' on the one hand gives you a claim to something, or to do something; on the other hand, it also imposes on you an obligation or duty to do something on your part. Thus, a workman has a right to a just wage, and then, he also has the duty to put in an honest day's work. Again, because in our social life we live and work with others, your

right must not harm the rights of others. Thus you have the right to use the public highway, but you also have a duty to see that you do not obstruct others from using the same road.

In the family your rights imply many duties. The family takes care of your rights, and you must take care of your own duties. You have, as you have seen, the right to many material things, like food, clothing and so on for the proper development of your body. On the other hand, and on your side, therefore, you have a serious duty and obligation so to use these material things that you do develop yourself in a proper manner. This means that you must be ready to share things at home, whether this be food or other things in the house. Your right to things implies respect for the rights of others, and if you can at home learn to do this, you will lay the foundation of being a good citizen. Again, as you have seen, you have a right to the love and affection of your family, and especially that of your parents. This means, therefore, that you have a duty towards your parents and others to make some return for their love and affection towards you. You can test yourself to see whether you fail in this duty or not. Do you abuse the love and kindness of your parents? Are you what people call a 'spoilt child'?

Your right to education means not only the right to be sent to school, but also, and just as important, the right to home education. This education, as you have seen, is just as important as school education. In fact, it is, perhaps, more important because your home education teaches you something more than reading, writing and doing sums. Perhaps, the most important thing you learn during your home education is teamwork, sometimes called 'co-operation'. That means knowing how to work with others. All your life, whether you like it or not, you will have to live and work with others. If you are wise you will start learning this way of life at home. You will look out for opportunities to help others in the family. This will train you to co-operate with others. You will do jobs which require giving up your own pleasure or interests—this will help you to develop a spirit of charity. You need not be a Boy Scout or Girl Guide (even though these associations are good and useful) to know that the home

would be a more happy place if everyone tried to be charitable towards others in the family. It is a good practice adopted by some young people, to do some job in the house before they leave for school, and then some other job when they get home from school in the evening. Find out what jobs you can do at home. Leave the easy ones for your brothers and sisters, and take the hard ones! There is a great danger in always seeking the easiest way out of things!

Would you be surprised if someone told you that you have a right to joy and happiness in the home and family? Yet that is true. Every true and healthy home is a place which radiates or spreads around joy and happiness. As this is your right, you have a duty also to help in making the home a place of joy and happiness. This means first of all that you and your family do not make the home merely a boarding house where you meet after school and your parents after work. Of course, Dad has to go to work, Mum has to do her shopping and you have to go off to school, yet the home should be the centre of family life, where every member of the family enjoys the company of the others. Do you help in making the home more happy? Or, are you a 'kill-joy' at home, and only happy when you are out of doors? If you want to know the secret of happiness, it is this: try to make others happy. This does not mean, of course, and as you know, just doing what one pleases.

Because the family is the means by which the preservation of the human race is secured, it is called the '*biological cell*' of society. In the same manner, because the family is the first training ground for the practice of those moral and social virtues or habits which build good citizens, it is called the '*moral and social cell*' of society.

This fact becomes quite clear when you compare the small social unit, the family, with the largest social unit, society. You will discover the same main characteristics in both. Thus, both the family and society are composed of human beings, even though those in the family are much fewer than those in society. Every society has some 'at the Head' to exercise authority and tell its members what they may and may not do for the good of society. In the same way, the parents are 'the Head' of the family, and the children, the

members of the family come directly under the control of the parents.

Your mother is the home-maker. That is her natural and rightful place. As the home-maker, your mother can teach you many things which can develop in you the love of home and family. On your side, there are countless jobs, even though they be small, which you can do to help Mother's task of home-making easy and happy. As you know, home-making is not always easy. The whole business of keeping the home neat and tidy, of preparing the food for the family, of seeing your Father and you off to work and school usually falls on the shoulders of your mother. Sometimes you will find mothers of families who go out to work. What do you think of this? What happens to the home when Mother is out for long hours each day? When you return from school, do you or do you not like to have your Mother waiting for you at home?

Your father is usually considered the bread-winner of the family. This is so because naturally, the duty of the father of the family is to work and support his family. In fact, it is his duty to give your Mother all she needs to make home-making easy and possible. Further, as the 'Head' of the family and with your Mother he has the duty of controlling his little society, the family. He must assist your Mother in teaching you how to be a good home-citizen, and how to acquire those moral and social virtues which you will need all through your life. If your Father has the task of training home-citizens with your Mother, then he must try to spend some time, each day, with his family. Do you think that family outings and picnics are helpful in building good home-citizens? Have you ever tried to organize such outings in your neighbourhood? Did people enjoy these outings?

The rights of the family

In a former lesson you learnt that you, like every other human person, have certain natural rights. These rights are due to you, by nature, so that you may grow up and play a noble part in human society. In like manner the family has certain rights, so that it may do its own special job in society. Now it cannot do all this unless its rights are satisfied so that it may secure the means to do its own job. What are these

means which the family needs and to which it has a claim or right? You can easily discover what these means are if you remember the special task which Nature has entrusted to the family. The job of the family is, as you have learnt, to bring children into the world and then rear them up as good healthy citizens. Now in order to do this, the family has a long list of 'wants'. Some of these wants or needs are more important than others. The natural rights of the family give it a claim to have these rights satisfied, secure these means and do its special job.

The first job of the family, as you know, is to provide for the material wants of its members. This, indeed, is a tall order! You have a right to life, and as you begin life as a helpless baby in the family, it is the duty of your father and mother to see that you live. Indeed, long after your infancy, you still need your family, your parents, to feed and clothe and educate you. Now, in order to be able to do this, the family must have the money to buy the things you need. Hence, you understand that the family has *the right to a sufficient wage*. This wage must be sufficient to keep a frugal working-man, his wife and children in decent comfort. The wage must be enough to cover the ordinary family budget. A part of your home training should help you to work out such a budget. You may acquire the habit of wise spending if you try to work out a budget with the pocket money you receive. Sometimes people complain that their wage is not sufficient for the family expenses. While this may be true in some cases, yet in other cases, you will find that there is a great amount of wastage in the house. People waste food, they waste money on clothes and amusements. So when you hear people say that their salary is too low, or insufficient, you may ask them, if you are sure they will not be cross with you, how they spend their money and on what things. If people waste money at the races or on drink, then they can hardly complain of an insufficient wage! Yet, in many instances, wages are insufficient, and the problem of fixing sufficient wages is by no means easy. One reason for this is that the wage-level of your Dad's salary does not rise as fast as prices rise. When this happens, then Mum finds that she has to spend more on 'the daily market' without receiving more goods. The

whole business of money, wages and prices, you will study in the science of economics; here and for the present you should remember that the first right of the family is to a Sufficient Living Wage.

The second important right of the family is the *right of parents to educate the child*. Your education is the business of your parents and no one else. Others, such as friends and relatives, may make suggestions and help in securing you admission into a school. But the business of education is the right and serious responsibility of your parents. In fact, you have a right to education; and when your parents help to educate you, they only respect that right. So you and every child have a right to ask your parents to send you to school. Again, you have a right to the education of the powers of your mind and body; so it would never do for your parents to send to a school where you only learn physical exercises! Your education, as you will see in a later lesson, must help develop both your mind and body.

The third important right of every human family is the *right to a good home*. This is so because your family will never be able to do its proper job if you live in an over-crowded room, or broken leaky houses. The family has the right to sufficient living space which is essential for the healthy development of the mind and body of its members. You yourself know that it is quite impossible for you to study or do your homework unless you have some place in the house where you can sit and learn, without being disturbed. Hence, the right to living space does not mean having merely a structure made of bricks and wood. In fact, it means, that you, as a human being, have the right to a home in the full sense of the word—a place where you and your family can enjoy all the privacy of a private dwelling, a place where the family can meet and enjoy each other's company without disturbance, a place of warmth, light and happiness. Room space, indeed, should be such, that children have not to lie huddled in the same room with their parents and elders. All this, as you know, even in many large cities, and for many people, is just a pretty dream! Whole families with four and more children huddle up in one room! Often this one room has no window, water tap or bathroom! In this way, there are many

families who are deprived of this right to living space. Nor is it easy to find good housing conditions for every family. To begin with in most large cities and towns, today, there seems to be more people than there are houses to accommodate them. And because there are more people wanting houses for rent or purchase, the rent and prices of houses remain high. But why are not more houses built? You may be able to answer that question, perhaps, when you have studied economics.

Your family in the great human family

In the beginning of this book you learnt that the family group is one social group among many others. You also learnt that this social group is commonly known as the biological, moral and social cell of society. If you have not forgotten what this means, you will also remember that the family is so called because it has the job of training you to live as a useful member in many other social groups, such as the school, and the professional groups. You realise then, that the family group is not made to live by itself and away from other groups. Indeed, as you know, because it is a 'social' group it lives among other groups and human society is made up of families.

You carry your membership of the family all through life and even while you acquire membership to other social groups. In fact, the whole existence of the family is just to fit you to become a worthy member of some other social group. In this way, the family group does a service to the whole of society. The foundations of your life at school are already laid during your early infancy in the family. In fact, you can make your days in the school group a great success, if you have tried to be, first, a good home citizen. Again, as a member of some professional group, you will need certain social qualities to help you make a success of your life. You will need a sense of responsibility, of honesty, of hard work, and a spirit of co-operation. Now, all these qualities you may acquire easily at home. 'Practice makes perfect', and what is more easy for you than to exercise yourself in all these qualities at home?

Your family gives you an excellent opportunity to exercise yourself in what some people call 'independent self control'.

This kind of control is a mastery over yourself which makes you do what is right and proper without any thought of the fear of anyone or to please anyone. How often young people are 'good' only when they are in the presence of their parents or teachers! In the family, and even while you are young, you can train yourself to 'be good' even when no one is about, or can see you. This is training in Independent Self Control. You need this kind of self control if you are to be a success in life. It is, indeed, this kind of control which makes your life in the family a real preparation for successful living in human society.

Again, every family has its special code of honour. Even primitive families demand special ways of conduct from their members. Children are taught to keep up the honour of the family when mixing with others. Your own family expects of you a high code of behaviour when you are in the company of others. If you acquire not only a respect for this code of honour, but also an ease in its practice you will be a useful and good citizen, and a good member of society. According to this code, you are taught respect for others and respect for your family. Thus is preserved this distinct family circle, and, at the same time, a friendly harmony and peace among the families that go to make up human society.

THINGS TO THINK, TALK AND WRITE ABOUT

A. Exercises

1. Prepare a 'home conduct report'. To do this rule a sheet of paper or card both ways. Put down the names of the days of week and the social habits you wish to acquire. Like this:

Social habits	Sun	Mon	Tue	Wed	Thu	Fri	Sat
Coming promptly when called							
Putting things in their place							
Being polite to friends							

2. Here are ten social qualities of character: (1) Duty, (2) Loyalty, (3) Health, (4) Self control, (5) Self reliance, (6) Reliability, (7) Teamwork, (8) Good workmanship, (9) Fair Play, (10) Kindness.

Now, (a) Rewrite these ten qualities in your own order of importance.

(b) Find out the exact meaning of each of these words.

(c) Mention at least three ways in which you might show each one of these qualities.

3. Answer the following questions with regard to your own play group:

(a) On what basis was the group formed?

(b) What kinds of activities and traditions are observed?

(c) What is the role and status of each member in the group?

4. In what way has the family pattern changed under the impact of urban-industrial progress?

5. How has urbanisation changed the pattern of the rural family?

6. What signs are there, if any, that divorce stems from immature marriages?

7. Explain the changing role of the parents' authority in the modern family.
8. Do you think that the married woman is better off in the modern romantic family than she was in the traditional family? Explain your answer.

B. For Group Discussion

(The Teacher should divide the children into groups according to the numbers in class, and class-room space allows. Each child should take part in the discussion.)

1. What makes it easy or hard to greet new neighbours when they seem different?
2. The joint family system is preferable to the nuclear family system.
3. 'The home should open its doors to all comers.' Do you agree?
4. 'Romance is the best basis for a happy marriage.'

C. Projects

1. Plan projects to illustrate (a) 'A Happy Home.' (b) Obstacles to happy family life.
2. Collect and bring to school pictures and illustrations to show different ways of eating, playing, travelling, working and worshipping, according to the customs and habits of different peoples.
3. Plan an industrial scrap-book containing articles, newspaper cuttings, pictures, jokes, on patterns of family living in the East and in the West.
4. Make a class model to be displayed at an ideal Home Exhibition.

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